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ABSTRACT

This report contains a summary and six papers from a symposium to examine and define citizenship education for adults and to consider the curriculum implications for adult basic education, English as a second language, and adult special education. The summary report gives an overview of symposium activities and discussions, with particular emphasis on consensus concerning a definition of citizenship education, and the closing comments from three participants synthesizing the symposium themes. In the first paper, adult education activities in the field of citizenship are summarized under four headings: citizenship education and the immigrant, citizenship education for the general population, national and community development, and communications between French and English Canadians. The purposes of citizenship education are considered in the next presentation. The third paper provides a definition of citizenship education. Citizenship education in the context of immigrant education is commented on in the fourth paper with a special focus on religious education. The fifth presentation offers an argument against nationally focused citizenship education. Further definitions of citizenship education in Canada are discussed in the final paper. (YLB)

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Occasional Papers in Continuing Education Number 23

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REPORT OF

CITIZENSHIP EDUCATION SYMPOSIUM

The University of British Columbia, Vancouver
August 17 - 18, 1982

Edited by Paula Brooke

Centre for Continuing Education
The University of British Columbia
Vancouver, Canada

March 1983

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ABOUT THIS SERIES AND THIS PAPER

This Occasional Paper is the twenty-third in a series being published by the Centre for Continuing Education. Our aim is to contribute to the field of adult education by publishing monographs which originate here at The University of British Columbia and are deemed to be worthy of reaching a wider audience than would otherwise be the case.

This paper is a report of the Citizenship Education Symposium, held at The University of British Columbia on August 17-18, 1982. The symposium idea originated among a group of concerned adult educators, who also organized the meeting. It was sponsored by the Adult Education Division, Faculty of Education, The University of British Columbia. The U.B.C. Centre for Continuing Education agreed to publish the report, which has been edited by Ms. Paula Brooke, doctoral student in Adult Education.

Canada has established over the decades an outstanding reputation for innovative programs in the field of citizenship education. Farm Radio Forum, Citizen's Forum, the Antigonish Movement, Frontier College and the N.F.B.'s Challenge for Change project are among those which have won national and international stature. During the heady days of the 1960s and 1970s, when the Canadian economy, and with it adult education, experienced conditions of boom, citizenship education was pushed into the background by the explosion of work-oriented education needed for the expanding economy and by the rapidly developing and at times introspective human potential movement.

Today we are again returning to the need for citizenship education in its many forms as an equal partner among the other adult education program areas. We hope that the deliberations of the symposium reported here will spur on interest in and further discussion of this important area of adult education.

I am pleased to make this report available to a wider readership and trust that many colleagues will find it of interest.

Jindra Kulich
Director

CITIZENSHIP EDUCATION SYMPOSIUM: SUMMARY REPORT

This summary of the proceedings of the symposium is a personal reflection prepared by Ms. Paula Brooke, at the request of the planning committee.

Foreword

The Citizenship Education Symposium held at the Adult Education Research Centre, The University of British Columbia was the result of planning efforts of a group of concerned adult educators. This group consisted of Michael Clague, Judith Mastai, Ron Faris, Gordon Selman, and Mary Selman. The purpose of the symposium was to examine and define citizenship education for adults and to consider the curriculum implications for areas for which the British Columbia Government has an established educational policy: Adult Basic Education (ABE), English as a Second Language (ESL), and Adult Special Education (ASE). Also discussed were the implications of integrating citizenship education into other established curriculum areas, i.e. social studies and professional training of adult educators. To these ends, two objectives were established for the symposium:

1. to develop a meaningful definition of citizenship education for Canadians in the 1980s; and

2. to identify educational implications of the above.

Participants were invited from across Canada and represented universities, the Secretary of State Regional Office, the B.C. Human Rights Commission, Delta School Board, and the B.C. Ministry of Education. Also present as special guest was Arthur Jones from Leicester University in England who was a Visiting Lecturer in the Summer Session at UBC. Participants were encouraged to submit definitions of citizenship education and discussion papers on various aspects of that subject; these papers were distributed to other invitees prior to the meeting. These submissions provided initial input and frames of reference for the symposium. The more substantial of the papers are included in this report.

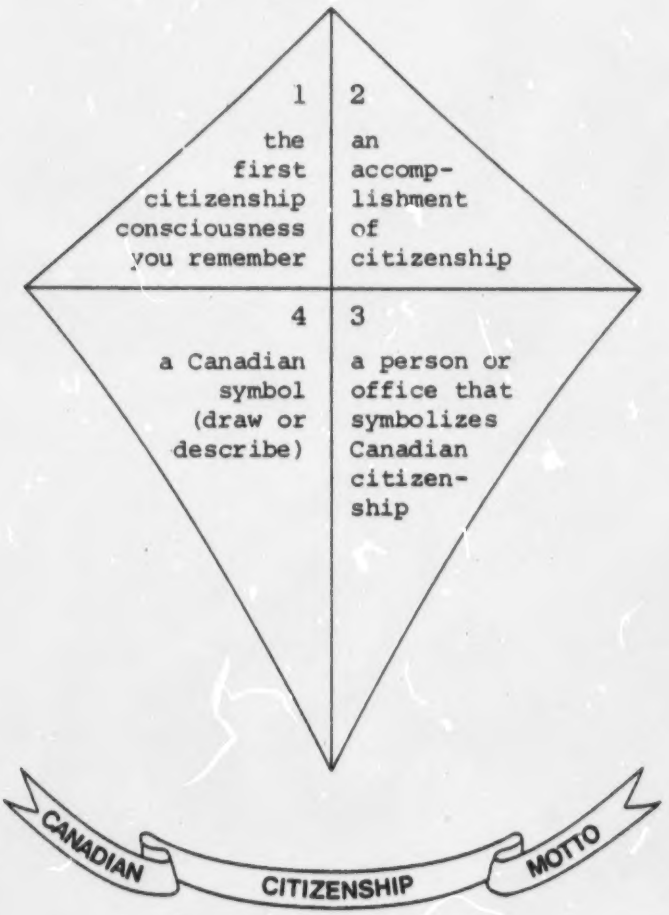
What follows is a summary of the symposium, with particular emphasis upon consensus concerning a definition and the closing comments by a panel of three participants.

Arriving at a Definition

Michael Clague, the symposium moderator, introduced the participants to

the background and purpose of the symposium, emphasizing the reflective nature of such a meeting. Participants introduced themselves and then shared some personal ideas about citizenship by means of the following activity.

The "shield" activity is designed to allow participants to clarify some of their own values regarding a topic or issue. In this case, it involved labeling the following quadrants on a shield and then recording a motto of Canadian citizenship.



After much deliberation and drawing, the shields were circulated among the group. Of striking note were the commonalities of a sense of humor evidenced in the drawings and the personal thoughts and experiences shared (especially the numerous external events which served as a first awareness of citizenship). The lively discussion which ensued indicated the diversity of values inherent in any discussion of citizenship or citizenship education. This diversity was to remain a constant throughout the symposium.

In seeking a framework for analysis, Michael Clague reiterated the various themes and concepts concerning citizenship education which were identified in the submitted papers. Elements of citizenship which were posited included discretion, participation, status, social unit, the state, belonging, process, skills, knowledge, understanding, history, and values. These ideas were offered with respect to both immigrants and citizens. This proved to be one focal point of the symposium: the significant differences between citizenship education for those becoming citizens (immigrants) and those already possessing citizenship.

A discussion of the elements of citizenship led to broader questions:

1. What is the national, international character of citizenship?
2. What is the nature of identity?
3. Is citizenship in a free society on a continuum? (Is there total freedom?)
4. What is the place of emotion and rationality in a country?
5. What are the intrinsic and instrumental means/ends of citizenship education in society?
6. Is citizenship implicit or explicit?
7. Should it be offered as a separate program or embedded within other curricula?
8. What values are inherent in citizenship and citizenship education?

In attempting to clarify these issues the discussion focused on one consideration: what was the refinement being sought--a definition of citizenship or a definition of citizenship for Canadians? If citizenship was the concern, then what were the purposes of the time, formal requirements, and legalistic procedure required of immigrants seeking citizenship? Brian Marshall, Secretary of State Regional Office, provided the group with the rationale of current government policy: that citizenship education should provide the means of knowledge and understanding of the society immigrants sought to join was of primary concern. Only when immigrants possessed such knowledge and understanding would they then have political loyalty and commitment to the community in which they participated. It was acknowledged that perhaps government requirements were an imperfect means of providing familiarity with a new country but that in the absence of better alternatives they were the best available.

The dialogue moved on to the impetus and impact of citizen participation. Denis Haughey suggested that citizen awareness was the prime force behind social change. Such change occurs when citizens "care about their country and where it is going". But then what does participation in the political process mean? Are employment and economic opportunity the main reasons to participate as a citizen?

A debate over the realities vs. the legalisms of participation then occupied the participants. Hayden Roberts pressed the point that citizenship and citizenship education require more than just a verbal commitment--they require an investment of some means and measures. This could be involvement in action for social change as had been suggested. But it is important that citizens who take part in such activity be as well informed as possible.

Superceding this analysis was the query concerning the meaning of Canadian citizenship at the present. Do people act in a public state or in a private state when they exercise their rights and responsibilities of citizenship? By virtue of being a Canadian do citizens take on international and global aspects and credentials? It was agreed that in order to move beyond "Canadianism", citizens needed to be more aware of their own identity. This would involve both a critical analysis of their personal values and those of the country to which they pledge allegiance.

Throughout the symposium, Carol St. Jean served as a useful resource person because of her active involvement in, and publication of, a citizenship education program called Know Canada Better. Her insight and integration of many of the ideas, beliefs, and attitudes emanating from the symposium were important guideposts for all conferees. It was at this juncture (the public vs. the private nature of citizenship) that St. Jean offered her experience and that of her students in a citizenship education class as being mainly concerned with the public aspect of citizenship. Without a public arena in which to participate, private citizens would have little opportunity to practice their communication and decision making skills. Citizenship education, by its very nature, implies public awareness and active involvement, she stressed.

The roles inherent in citizenship, and the interaction between the individual and society involve the challenge of striving to achieve all the necessary objectives of education for citizenship. Included in meeting those objectives are liberal education (which enhances societal membership) and education for personal growth and development (which enhances the citizen as individual). There appears to be a mutuality, a reciprocity, involved in the process. Separating

the components out required more effort and time than was available at the symposium.

Michael Clague summarized the morning session with the following points:

1. Citizenship education prepares people for participation in their community.

2. Citizenship education stimulates the capacity for critical judgment, including the ability to discern and assess the values attached to any educational endeavor.

3. Citizenship education prepares people for life in a particular political-social value system: a passing on of values and a transmitting of societal "groundrules"--legal, social, political.

4. Citizenship education involves both instrumental and intrinsic qualities.

Elements of Citizenship Education

Tuesday afternoon began with the participants viewing the film "Starting from Nina: the Politics of Learning". Although the film focuses on English skills acquisition by immigrants through Freirian methods, an underlying theme is that values are inherent in any educational process. Panel respondents to the film were Mary Selman, Cindy Williams, Denis Haughey, and Kjell Rubenson.

Reactions were mixed: some were in agreement concerning the political elements involved in the educational interactions; others were skeptical of the ethics of the methodologies involved to induce social action. Is it realistic to expect Canadian structures, institutions, or society to be altered by those currently not actively involved in decision making? And is it the responsibility of citizenship education to institigate any awareness and possible action? The panelists did agree that because citizenship education is so value laden, educators must be sensitive to imposing their own values on new immigrants (who by a contractural relationship inherent in a teacher-student interaction are most likely vulnerable and dependent).

St. Jean again stressed that skills, abilities, and attitudes are at the "heart of citizenship education". Decision making skills, communication skills, and an ability for critical analysis provide a common framework--a grounding--from which a citizen can function more effectively in society. It was suggested that in addition to the basic knowledge and skills provided in citizenship education, an examination should be made of the inter- and intra-generational conflicts inherent in values of concern to immigrants. With the passing on of

values being such an important part of the educational process and for the preservation of cultures, greater care and concern should be given to creating that critical awareness in both "older" and "younger" generations of Canadians. Michael Clague reminded participants that when creating and analyzing a critical awareness for citizenship, two factors should be held in high regard: (1) recognition of the legal and social groundrules; and (2) expectations of immigrants and new Canadians.

The participants then proceeded to a philosophical dialogue about a definition of a "Canadian citizen" which would in part determine citizenship education content and process. After all, Canada is now in possession of her own new constitution which enumerates the rights and responsibilities of her citizens. It was decided that any definition would have to remain general because of highly individual views involving the rational as well as the emotional aspects of citizenship.

Moderator Michael Clague sought consensus on the elements of citizenship, but it remained elusive. The group returned to a philosophical debate as to the relationship of citizenship to nationality. Can they (should they) be similar? St. Jean posited that the community, province, or government "invests" in educating citizens and expects something in return. At this point political philosophy as to the "greatest good for the greatest number" provided the impetus for personal revelation. Some suggested that the individual should be the focus of citizenship education because that is how education is received--individually. Others countered that citizenship is but a utilitarian function for the good of society, which has long been neglected. Yet another view was that because citizenship education was the same as socialization it must have an altruistic component. No matter what the view of citizenship education--whether for the individual or for the society at large--there are implications for the education curricula.

It is evident from the foregoing that consensus concerning the elements of citizenship education was not to be gained, so Michael Clague moved to the social relations aspects of citizenship and citizenship education. Social relations assume certain things:

- that certain kinds of activities are inherent in the concept of a nation-state;
- that it is possible for a larger group to influence and mold the individual to citizenship through formal and informal means;

- that a social contract may be implicit in the whole being greater than the sum of the parts;
- that social interaction and citizenship are the same: i.e. mutual obligations, privileges, opportunities; and
- that some organizations facilitate social interaction better than others.

After some discussion of these ideas, Kjell Rubenson asked what effects all this (social relations = citizenship education) would have on immigrants. With this profound question in mind, the group adjourned for the day.

Curriculum Implications for Citizenship Education

The Wednesday session was opened by David Pratt, an expert in curriculum. He began by summarizing various meanings of citizenship and then delineated some of the possible curriculum implications. From his vantage point as curriculum specialist, any meaning of citizenship "must be inextricably linked to the components or elements of the term". His analysis of the components included:

1. social - a body of shared responsibilities;
2. cultural - a body of shared experiences: political, historical, national, cultural (the young are socialized and newcomers learn to share these experiences);
3. normative - a body of shared goals and aspirations; and
4. etymological - from the F. "cité" and the Gr. "polis".

Citizenship, is a relatively modern phenomenon precipitated by the growth of "communities" or "cities", and refers to public not private behavior.

In assessing the curriculum implications of citizenship education, David Pratt described some past experiences and considered some future possibilities. Past experiences (labeled cop-outs and dead-ends) included: conventional civics and social studies, abstract discussion, socialization to society's existing norms, politically determined curricula, mindless adoption of a Guru, and armchair needs assessment. Promises and possibilities for the future included: life experience, establishing a just environment, classical curriculum design (given these students, these resources, and these constraints what do we want to offer), and current needs assessment (more effective and scientific than the armchair variety).

David Pratt's background paper started with the basic premise that "citizenship education is any education which enables an individual to do more

good than harm to other people". As a framework for organizing the relationships involved in the nature of citizenship, it proposed a public vs. private character and an instrumental rather than an intrinsic value. He warned, however, that the public reacts almost invariably retroactively and that a professional curriculum planner must act with the future in mind; thus the necessity of understanding the various elements and possibilities involved in citizenship education curriculum development.

Group response to the paper and presentation was lively and favorable. Hayden Roberts again queried the possibility of affective learning implicit in citizenship education. It was suggested that without cognitive learning any learning in the affective domain would have little impact.

Discussion then shifted to citizenship education possibilities in British Columbia--specifically for the three policy areas previously mentioned: ABE, ESL, ASE. At the present time B.C. does not offer any courses in Canadian citizenship as a component of adult education. If classes are to be offered, who should provide the planning and instruction? Various groups were mentioned as possible providers--universities, school boards, consumer groups, or the voluntary sector. The question was raised as to whether these groups were so middle-class in orientation as to preclude their effectiveness with the very clients they aimed to serve.

Other responses concerned the differences (both implicit and explicit) in offering integrated or multi-delivery approaches vs. a single program strategy. In which approach could biases be alleviated or reduced? How would available resources be utilized most effectively? Could both approaches be used at different times for different purposes?

In general, the responses and reactions to David Pratt's presentation were stimulating and challenging. The intensity of the morning was probably best evidenced in the inquiry of "where do cooperation and competition meet, exchange, or avoid each other in this area of concern". David Pratt's concluding comment was that if an expert model for citizenship education curriculum development was expected, agreement on the nature of the approach to be adopted would be elusive. There was a tentative consensus from the symposium that no matter which approach or which model, systematic planning was the key to the efficacy of citizenship education.

Closing Comments

The last session of the symposium proved to be as intense and compelling as all other sessions. Individual knowledge, beliefs, and attitudes coalesced to provide an expanded understanding of citizenship. The emerging concord espoused not only that new understanding but also a creative approach to citizenship education.

Some participants expressed that they had never before thought of immigrants when considering citizenship education. Still others were intrigued with the notion of affective learning experiences as a component of citizenship curriculum. That the "whole is greater than the sum of the parts" was evidenced in this symposium. Having arrived with personal ideas of what citizenship and citizenship education were and should be, those departing took away an enlarged and enlightened vision of what citizenship and citizenship education could be.

A summation panel consisting of Hayden Roberts, Gordon Selman, and Lois Gander had the task of synthesizing the symposium themes. Each is recorded as they were presented.

Hayden Roberts arrived at three theme groupings based on modality and content:

1. Citizenship education involves immigrant education--the needs, modality, and structures.

2. At the next level was the broad area of citizenship education related to living in Canada and the concomitant exigencies.

3. Citizenship education also involves liberal education, including the issues of integration and the implication of being a world citizen.

Complementing these themes were the roles of volunteer groups in society and the role of governments. According to Hayden Roberts, the charge may be "to utilize more effectively present opportunities" for citizenship education.

Five main areas of issue or concern were seen by Gordon Selman:

1. The basic importance of a person "becoming" a person and then the natural outflowing of becoming a citizen. The education of a person--gaining a sense of one's identity--is primary to one's citizenship.

2. There is a saying that "adult education has no curriculum". By this is meant that adult education does not have a predetermined body of knowledge to pass on, but instead responds to the needs and interests of the adults it is serving. This means that it is well suited to responding flexibly to the citizenship education needs required in present conditions.

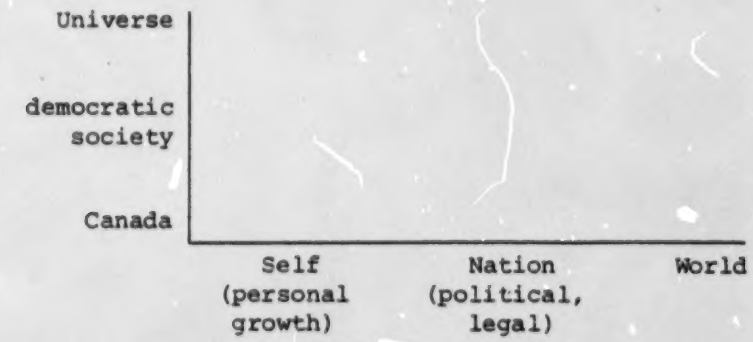
3. There is a need to examine more fully the contribution to citizenship education of voluntary organizations. We are missing much by not trusting the voluntary sector. We should be using public funds to support the citizenship education efforts of some voluntary associations.

4. The symposium has not stressed sufficiently the importance of one's "homeland" in achieving a personal sense of identity. We should not seek too lightly the abandonment of citizenship in the nation-state for some ill-defined world citizenship.

5. In a recent research project on self-directed learning about Canadian national matters, we spoke to a women for whom the opportunity to take a pottery class was in her mind the first occasion when she felt she had become a Canadian. What are the implications of this for our concept of citizenship education?

Lois Gander, in an attempt to bring some order out of the array of ideas which had been discussed, sought a definition of citizenship education from five questions:

1. What is citizenship education?



2. What do we want from all these dimensions? How can we encompass it? Is there an ideal citizen and do we want that?

3. What is the content of citizenship education--liberal, skills, process, etc.?

4. What is the process of citizenship education and how do we arrive at one?

5. What is the rationale for citizenship education?

As chairperson of the symposium, Michael Clague summarized the two days of discussion in the following terms:

1. Citizenship education is a process of socialization to the rules and values of a society.

2. Citizenship education is also a process of creating a critical consciousness regarding society and its values, an awareness that is essential to citizen participation.

3. Citizenship education is therefore both instrumental and intrinsic--a recognition of the necessary tension between the two processes defined above. Thus citizenship education is a formal responsibility of the state. Yet it also contains intrinsic values of learning, of freedom and of responsibility that give meaning to democratic citizenship and the evolving relationship between people and their governments.

4. Citizenship education can be undertaken through public and private avenues--the education system itself is only one route.

5. Citizenship education is concerned with those who are already citizens as well as those who are seeking to become members of a state.

The last word on the subject goes to Arthur Jones: "We are groping for lives of educational experience that enable people to distinguish between the dark and the light side of things". People can then be in a better position to judge the nature of evidence "for or against" in any given issue and act accordingly as citizens of a country and as members of a society.

The success of the symposium will be measured in any future use made of its deliberations. If a fine spirit and evidence of expertise emanating from the participants is any indication, then adult educators have much to look forward to in developing citizenship education curricula.

CITIZENSHIP EDUCATION AND CANADIAN ADULT EDUCATION

Gordon Selman

Perhaps the best known statement about adult education in Canada consists of the words of the declaration approved by the conference of the Canadian Association for Adult Education in 1946:

> The adult education movement is based on the belief that quite ordinary men and women have within themselves and their communities the spiritual and intellectual resources adequate to the solution of their problems.

And in summarizing the functions of adult education, the statement declared, "In short, the task is the imaginative training for citizenship".

This declaration, formulated by the leaders of the adult education movement at the time, and approved unanimously by a conference at which many national organizations were represented, was very much a product of its time, but also may be said to represent many of the best known elements of adult education in Canada for the last half century.

Canada is an immigrant society. We have throughout our history been dependent for our sense of identity and our social and economic development on the capacity of our citizens to learn. The times of crisis we have faced--world wars, depressions, federal-provincial tensions--have made more urgent the need for growth and development at certain periods, but throughout our history, the nation-building tasks we have faced together have required a constant process of growth, development and adjustment on the part of Canadians. It is not surprising, therefore, that our adult education movement has devoted a great deal of its energy and imagination to citizenship education, in the broad sense of the term.

Indeed it is possible to argue that the central tradition and best known elements, historically, of adult education in Canada are in the field of citizenship education. I undertook a (rather unscientific) survey some years ago of what some leaders in adult education in Canada felt have been our most important contributions to the field. Of the top ten programs or projects in that poll, the first five, and eight out of the top ten are in the field of citizenship education. And the very high reputation of Canadian adult education in the field internationally rests largely on many of these same projects--Farm and Citizens' Forum, the Antigonish Movement, Frontier College, the Joint Planning Commission and the work of the National Film Board.

In the comments which follow, adult education activities in the field of citizenship are summarized under four headings.

Citizenship Education and the Immigrant

Some of the earliest adult education activities of which we have record, most conducted under private auspices (churches, ethnic groups, organized labor, etc.) were aimed at assisting immigrants to learn about and adjust to Canadian society and to the conditions of life in Canada. Frontier College (which began as the Reading Camps Association) conducted its work, beginning at the turn of the century, in mining, lumbering, construction and other isolated camps and communities. Most of the people it served--and the same is true of the "railway camps" of the Y.M.C.A., which began about the same time--were men, many of whom needed language instruction and basic education. Beginning in the 1920s, especially in the Prairies, increased efforts were made by school authorities and the Canadian National Railway, among others, to assist immigrant individuals and community and ethnic groups to learn English and to adjust to Canadian ways, at the same time retaining a pride in their native cultures.

In 1940, a group of leading educators (concerned mostly with the schools, initially) created the Canadian Council of Education for Citizenship, later the Canadian Citizenship Council. It did important work over the years, after the war concentrating heavily on services for immigrants. When the federal government created the Citizenship Branch in the late forties, the two organizations worked closely together on many projects. The federal government has of course played an important role over the decades since, partially funding language instruction and citizenship education (via the provinces) and also supporting in a variety of ways the activities of local and community organizations which work on behalf of the immigrants. (In the 1950s and for some time thereafter, the Citizenship Branch fostered the creation of local "citizenship councils" and assisted them in their counselling and educational work with newcomers.)

In recent years activities in the field of English as a second language and adult basic education have expanded rapidly, much of it provided locally but financed by government. There is growing attention being paid in both fields to cultural dimensions and to citizenship education.

Citizenship Education for the General Population

Attempting to describe such a category raises all the definitional problems about the field, but a few examples should be mentioned. Soon after its creation

in 1935, the Canadian Association for Adult Education, under the leadership of E.A. Corbett, took the lead in creating two outstanding citizenship projects, National Farm Radio Forum (1939) and Citizens' Forum (1943). Both were co-sponsored with the C.B.C., and in the case of Farm Forum, the Canadian Federation of Agriculture was a third partner. The Forum programs employed four main elements: weekly radio broadcasts designed to stimulate thought and discussion; weekly pamphlets which provided background information on the current topic; local neighborhood discussion groups which read the pamphlets, heard the broadcasts and discussed the topic; and a feedback mechanism through which groups passed along their opinions about the topics and suggested topics for future consideration. Both programs continued until the late 1960s. This successful use of the broadcast and print media, small groups and effective feedback earned Farm and Citizens' Forum an international reputation and they became the model for somewhat similar projects in many other countries. In Canada, much of the methodology of the Forums was revived in 1979 for a brief series under the title "People Talking Back".

A second area of citizenship education for the general population took the form of "leadership training", a widespread activity from the late 1940s and for at least twenty years thereafter. Related to the "boom" in group development and human relations training, this leadership training activity was sponsored by a myriad of voluntary associations and educational institutions and was aimed in part at fostering the skills of functioning as leaders and members in organizational and community life. Related to such activity was the operation of folk schools, youth training schools, community life institutes and other forms of leadership training and residential education.

Also in the area of general citizenship education were the activities of the two public corporations, the National Film Board and the Canadian Broadcasting Corporation. Both organizations have outstanding records over the years since their creation in the thirties in informing Canadians about public affairs, providing a basis for an emerging sense of national identity, and bridging the geographic, social and cultural gaps among our people. In the case of the Film Board, particular reference should be made of the distribution system, via film councils and film circuits, which were developed in the forties and were the key to the distribution system in subsequent years.

Canada has also had a series of very successful organizations which have been devoted to the study of public affairs and international relations, and in some cases, to social action with respect to such matters. Several of the most

active of these were started in the thirties, including the Canadian Institute of International Affairs, the League of Nations Society (later the United Nations Association) and the Canadian Institute on Public Affairs (which conducted the annual Couchiching Conference, a residential summer institute co-sponsored with the C.B.C. which broadcast major portions of the proceedings and helped finance the program).

It is more difficult to define the citizenship education role of voluntary organizations in general, but it seems clear that many Canadians learned skills of participation, were drawn into thinking and learning about public affairs, and were given a means of exercising an influence over policy development, by means of their participation in voluntary organizations. One hesitates to single out any particular organizations, but I would mention the Women's Institutes (a Canadian "invention" which became a world-wide movement), the Council of Women (federations of women's organizations formed for the purpose of social action), the Canadian Clubs and the Y.M. and Y.W.C.A.

National and Community Development

While it is not possible to make a clear distinction between the previous category and the present one, there has been such a strong and continuing tradition of community development in Canada, much of it closely related to the adult education movement, it should be recognized in its own right. Where does community development leave off and adult education and citizenship education begin? I don't know. But the following examples seem properly to fit in this category.

Perhaps the most well known adult education project in Canada, at home and abroad, is the Antigonish Movement, led by St. Francis Xavier University. By means of this work, fishermen, farmers and industrial workers in Northern Nova Scotia were encouraged to examine their conditions and communities and helped to take action (much of it with an economic emphasis and involving co-operative enterprises) aimed at improving their lot. This work was so successful, and so relevant to the situation in the developing world, it has been the object of study for decades on the part of workers from many other countries, by means of both visits and study in Canada, and also the export of training programs.

A second well known project, but a very different one, is the Joint Planning Commission. It provided a meeting ground, at the national level, for public and private organizations concerned with a broad spectrum of educational functions and made a vital contribution for some twenty years (beginning in 1947)

to the social and cultural development of Canada. Not a "membership" organization and not a social action group in its own name, the JPC provided a meeting ground for government agencies, educational, cultural, business, labor, church and other voluntary groups, which came together to share word of each other's plans, learn about and research significant issues and provide a basis for advocacy activities as the separate organizations saw fit. The JPC was staffed by the CAAE and was able to attract outstandingly able leadership. It could attract prime ministers, royal commissioners and a wide range of outstanding experts to speak at its meetings and inform its actions. It held three meetings a year, normally, and an important personal network was established. The JPC was another Canadian project which attracted international attention and was studied by visitors from many other lands.

Community development projects of a more "traditional" kind have had a long history in Canada, going back at least to the early experiment at The Pas which was conducted by the CAAE in the late thirties. Community development work among the Metis of Manitoba beginning in the late fifties seemed to mark the beginning of a new interest in such work, and the landmark methods of the Saskatchewan Royal Commission on Agriculture and Rural Life and its "successor" organization, the Centre for Community Studies, exemplified new standards of excellence in terms of appropriate research and social action being productively combined. It is clear that the Quiet Revolution in Quebec during the sixties and thereafter involved several forms of community development and related activity, but that story has yet to be well documented, at least in English.

The "War on Poverty" undertaken by the federal government beginning in the sixties spawned a variety of different approaches to community development, including the development aspects of ARDA, C.D. work among Native Indian people, many projects undertaken by the Company of Young Canadians, and under O.F.Y. and L.I.P. grants, to name but a few. Frontier College expanded its work and moved into C.D. projects as well. The readiness to experiment with a combination of educational, social and economic measures which was characteristic of Canada in the sixties and early seventies made possible a wide range of community development and related innovative practices.

A Canadian initiative which has attracted a great deal of attention both here and in other countries in the last decade has been the Challenge for Change project of the N.F.B., one major thrust of which utilized film making, and subsequently the use of videotape, in the community development process. Early

successful experiments in Newfoundland were followed by projects in other regions of Canada.

Communications Between French and English Canada

Adult education in Canada--like the nation itself--has not been very effective in efforts to create mutual awareness and understanding between English and French speaking Canadians. The best known exception to this was the series of residential summer programs involving young adults from the two communities, Camp Laquemac. Begun in more modest form as "Camp Macdonald" in 1941 (and later also referred to as "The School of Community Programs"), and co-sponsored by Laval and MacGill Universities, this project pioneered many leadership training and community development approaches and made possible contact among many emerging leaders in both language communities.

Many programs, both privately and publicly sponsored, have been developed, especially since the mid-sixties, to increase contact and understanding between the two founding cultural and language communities in Canada. It is perhaps a commentary on us as a people that although many of these projects were--and are--worthwhile, we have not on the whole been as innovative and successful in our approach to this area as we have in many others.

In this brief and I fear inadequate survey of some Canadian projects in the field of citizenship education, community development and related areas, only some points could be touched upon.

I have said that it is in the field of citizenship education that some of the most successful, innovative and celebrated Canadian adult education programs have operated. This brings home the fact that many of the most able and influential leaders in the adult education movement in this country have had a strong commitment to education for citizenship and that "the imaginative training for citizenship" has indeed been a major focus for the field in Canada, more so, as far as I know, than in any other nation. Each of the projects identified in the preceding paragraphs has had its key leaders, and the names of Fitzpatrick, Bradwin, Tompkins, Coady, Bussiere, Sim, Corbett, Avison, Kidd, Baker, Thomas and many others quickly come to mind. In English speaking Canada, the CAAE has been a strong and continuing influence and vehicle for citizenship education. As late as 1970, and unlike national associations in many other countries, the CAAE has declared its determination not to become a servant of the emerging professional groups in adult education, but rather to work for the interests of the

adult learner and to foster the opportunities for learning on the part of adult citizens in Canadian society.

But if much of the outstanding achievement in Canadian adult education may be seen to be related to citizenship education, it must be said as well that much of that accomplishment lies in the past. Citizenship education is perhaps the strongest element in the remarkable tradition of our field in Canada. It is time to renew that tradition. The Canadian community has urgent need of creative and persevering efforts to that end. Will the adult education movement meet the challenge anew ?

CURRICULA IN CITIZENSHIP: POINTS OF DEPARTURE

David Pratt

Definition

Citizenship education: Any education which enables an individual to do more good than harm to other people.

The Role of Education

The possibilities for human happiness have never been more promising. The possibility of human misery has never been more threatening. We have the technology to make pain and poverty things of the past. We have the power to inflict more suffering on more people in five minutes than did all the plagues of history.

Can education affect the development of one scenario or the other? Those who have labored at length in education are bound to ponder the influence on the future of humanity of schooling relative to, say, the influence of Harlequin Romances or the chewing gum industry. Almost everyone would agree that education could have an influence. Whether it has had, does have, or will have an influence is another question. It is the most basic question addressed by citizenship education.

Citizenship Education and its Clients

Before going on to point to the critical nature of citizenship education, it is necessary to be clear that citizenship education is not the whole of education. First, citizenship education operates primarily only in one area of the curriculum, that part aimed to meet social needs. Other needs, such as aesthetic or survival needs, need for meaning or for self-actualization, are addressed only incidentally by education for citizenship.

Second, citizenship education is intended to benefit essentially one of two potential groups of clients. Most curricula (mathematics, art appreciation), are intended in some way to enrich the lives of learners. But some curricula (prenatal classes, ecology) are intended principally to meet the needs of other people through the learners. Citizenship education would seem to fall in this category. Although it is the learner who is being taught, it is hoped that the ultimate benefit will reside with other people. Our attention in designing citizenship curricula is directed from the difficult question of what is good

for individual learners to the still more difficult question of what is good for other people and for society in general.

Third, citizenship education falls in the category of instrumentally valuable, rather than the category of intrinsically valuable education. Intrinsically valuable education consists of experiences valuable in their own right--experiences which are directly satisfying, enjoyable, meaningful, or interesting. In such cases, the client is always the learner. Citizenship education, the client of which is people beyond the learner, has instrumental value. It is useful rather than consummative.

> *If anyone asks, why am I to do what is generally useful? he should not be argued with, but called rogue, rascal, etc., and the mob should be excited to break his windows.*
>
> *Sydney Smith*

The Purpose of Citizenship Education

I have attempted to establish that citizenship education (1) is directed at social needs; (2) is aimed to benefit people other than the learner; (3) has instrumental rather than intrinsic value. What is the nature of its benefit or value?

The simple answer is happiness, and perhaps it is not necessary to go much beyond the simple answer. I take it as axiomatic that the ultimate purpose of human life is happiness. This axiom holds regardless of individual philosophy. For most people, the happiness they seek is their own. The altruist seeks the happiness of others. The religious individual seeks either to maximize personal happiness after death, or to behave in a manner which will increase the satisfaction of some divine entity.

If happiness is the ultimate purpose of life, it must also be the ultimate purpose of education. No schooling is legitimate unless it directly or indirectly makes a net contribution to the sum of happiness.

However, this principle is not in fact so much axiomatic as tautologous, for happiness is used as a paraphrase for the general good. It is not the function of this paper to define happiness. But in this context, one aspect of happiness is worth exploring. Human nature is irrevocably linked to freedom of choice. What we value in human life is--to use a cybernetic term--variety.

Variety is the number of possible states of a system. The greater an individual's variety, the greater the number of alternative forms of, or means to satisfaction. Liberating education increases choice. Liberating citizenship education enables or impels individuals to increase freedom of choice in other people.

> *Any education which aims at making human beings other than machines in the long run makes them claim to have the control of their actions.*
>
> *John Stuart Mill*

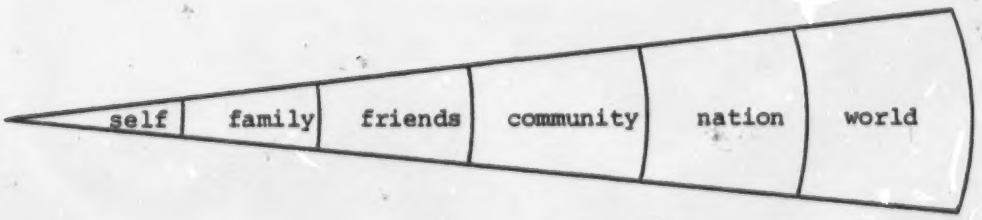
This is the antithesis of civics curricula which aim at socializing the student to support the political status quo. Such indoctrinational education is aimed to limit people's freedom, not to increase it.

The Self and Others

The function of citizenship education is to enable and impel the student to benefit other people by increasing their happiness and freedom. Figure 1 attempts to impose some organization on the intricate concept of "others". The

Figure 1

The self and others



model classifies others in terms of distance from the individual. The model does not imply a hierarchy of dependent relationships. It is not necessary to have good family relations in order to be a good citizen of the world. But, other things being equal, good relations with one's family contribute more to individual happiness than good relations with the community. In other words, human happiness is normally a function of the quality of relationships between the self and others, divided by the distance of the others from the self.

The first set of relationships which the model forces us to examine is relationships among the components of the self. "I am not one person," says a character in Virginia Woolf's To the Lighthouse, "I am many people." Within the self are found all the citizens of the state: the workers and the scholars, the conformists and the rebels, the guardians and the prisoners, the entrepreneurs and the parasites. We are all the people we have ever been, and we are in part all the people we have ever known. Genetically we contain a part of all our forbearers. If we detest fascists and enjoy aesthetes, then we are responding at least in part to the fascist and the aesthete in ourselves. No legitimate citizenship curriculum could stop with the self, but no effective citizenship education could ignore the self. People who are not in touch with themselves, or who reject aspects of themselves, are likely to have difficulty in relations with other people. The first requirement of human happiness will be peace and order within the republic of the self.

The Family

Almost every citizen is first a citizen of a family. For more than 99 per cent of human history, the extended family of hunter/gatherers, averaging about 30 in number, was the only form of society. During that period, and for preceding aeons of primate existence, the human species adapted to distinct forms of nurturance and dependency in the preadolescent years which were the means of socialization of the individual. It is doubtful whether the species can successfully adapt, in the course of a few generations, to radically different structures such as the nuclear family and the segregation of age groups, which are characteristic of mass society. Schools could, however, ameliorate these mutations by providing students with opportunities to experience long-term association with peers ranging in age. In terms of formal curricula, the primary concern of courses aimed at "family citizenship" would be with development of skills and attitudes of human interaction. These include skills of listening, giving feedback, negotiation, and conflict resolution. Other significant areas are: alternative life styles; mate selection; sex education; genetics; parenting; basic medicine; sex roles; and household management.

Friends

Friends differ to a great extent from other social contexts, in that they are elective. We have siblings for life, but friends only by mutual effort and consent. The voluntary nature of friendship is a great part of its value. It also restricts friendships to those who have the necessary capabilities to make

and keep friends. These capabilities are not inborn, and a significant proportion of people have considerable difficulty in this area. The condition popularly known as shyness is readily detected and apparently correctable in children of elementary school age. If not corrected, it develops into an adult condition of social withdrawal often accompanied by dysfunctional and even pathological behavior.

> *It is a mere and miserable solitude to want true friends, without which the world is but a wilderness.*
>
> *Francis Bacon*

It is too much to hope that the back-to-the-basics bigots will call for a core curriculum in friendship. It is not unreasonable to suggest that sensitive teachers might look for ways in which isolates might be integrated into their peer group. Curriculum planners could also pay more attention to questions of institutional grouping and classroom structure. The heavily individualistic, competitive, and segmented social structure in schools is antipathetic to the development of friendship. Children must be prepared for an increasingly competitive society in the next twenty years, but critical to that preparation is the ability to build a support system of enriching human relationships.

The Community

The mass community is an evolutionary aberration. In some modern cities, it seems that Thomas Hobbes' 1651 description of "the naturall condition of mankind" is a nightmare come true:

> When taking a journey, he armes himselfe, and seeks to go well accompanied; when going to sleep, he locks his dores; . . . continuall feare, and danger of violent death; And the life of man, solitary, poore, nasty, brutish, and short (Hobbes, 1981, pp. 186-187).

This situation is unlikely to be altered or avoided by conventional courses in civics. Indeed, it is twenty-five years since Jacob conducted a major study of the effects of social science education at the college level, and reported:

> This study has not discerned significant changes in student values which can be attributed directly either to the character of the curriculum or to the basic courses in social science which students take as part of their general education (Jacob, 1957, p. 5).

Jacob went on to show that those programs which were efficacious employed real-life experiences as the primary learning mode. This approach has subsequently been validated by a number of researchers. Community citizenship is one of many areas where what is loosely called "theory" has little effect on behavior. More likely to be effective is the planned and systematic provision of such experiences as ride-along programs with local police; sustained volunteer experiences in hospitals or prisons; "adopt a grandparent" programs with aged members of the community; internships in local government; participation in environmental awareness or clean-up campaigns; and active membership in citizen or ratepayer groups.

> *Meanwhile, back in the social studies classroom,*
> *pupils are being readied for the crucial challenge*
> *via guided tours through the historical dustbin.*
>
> *H. G. Vonk*

The Nation

In the minds of patriots and newspaper editors, national citizenship is identified with (1) contempt for all other countries; (2) admiration for the most bloodthirsty national heroes; (3) suppression of efforts by any part of the nation to exercise the right of self-determination.

It is easier to reject these manifestations of chauvinism than to identify the essential components of national citizenship. One element, however, which seems to be inherent in the concept of nationhood is self-determination. And one aspect of self-determination is control by a nation of its economic present and future. Recognizing the vast nature of the issue of national citizenship, let us take the economic aspect as a case in point. One criterion of good citizenship at the national level is the making of a contribution to the economic welfare and independence of the nation. This should not be seen as a mercenary interpretation of citizenship. On the economic contribution of its citizens rests a nation's ability to support its artists and scholars; to educate the young; to provide medical and social services; to maintain and improve the natural environment; to support leisure and recreation; and to render aid to developing countries.

I am suggesting that career guidance and vocational, technical, and professional education should be perceived as an important element of citizenship

education (I would also maintain that they make a major contribution to individual happiness). Conversely, educational programs (not individual components) and institutions which use up years of students' lives and reject or despise economic implications should be perceived as destructive of citizenship.

Those schools and colleges that do pay attention to manpower concerns rarely go beyond assisting their students to compete for a shrinking supply of jobs. This is a guarantee of long-term economic decline. In a competitive world, economic well being requires invention of new goods and services for the domestic and foreign market.

Inventiveness, creativity, and entrepreneurism are essential qualities to be nurtured in education for national citizenship. Such qualities are inevitably linked to high levels of competence in science and technology. It is sobering to discover that Soviet students receive about ten times as much science instruction as Canadian students, and that Japanese adolescents spend three or four times as many hours per year on academic pursuits as their Canadian counterparts. It makes even more pathetic the image of Canadian politicians figuratively standing at the Vancouver docks to stem the tide of Japanese imports, like Cnut attempting to order back the waves. Import quotas and duties are simply not a substitute for an intelligent educational policy.

> *When we consider how little, at the end, our schoolboys know, and how vast are the regions of science with which they are wholly unacquainted; how valueless is their little knowledge, how dangerous is the nature of their ignorance, and above all, how rich in fruit might have been those many barren hours--then I confess that my regret deepens into sorrow, indignation, and shame.*
>
> *Dean F. W. Farrar, 1867*

World Citizenship

The process of maturation is a process of widening social horizons. The family is the social world of the infant. The child's world includes friends, and the adolescent's includes the community. Adults are conscious members of the nation. Maturity is reached by those few who become "citizens of the world".

The world citizen strives, consciously and knowledgeably, to work for the benefit of all of earth's inhabitants. There are no easy ways for education to develop such individuals. Conventional courses in history and geography appear to be useless at best. Programs of student travel and exchange are more promising. The most wholehearted effort in memory was the foundation of the Peace Corps by President Kennedy. Kennedy planned to recruit future State Department and Foreign Service officers from the pool of Peace Corps veterans, nurturing an entirely new generation of leaders who were experienced and dedicated world citizens.

Academic courses can never have the impact of even brief real-life experiences. Nevertheless, studies of international relations and conflict probably have some value. Specific investigations of the United Nations or the international arms trade could be beneficial. However, such courses would be unlikely to have much effect unless taught by teachers who were themselves world citizens. Most beginning teachers of my acquaintance, I regret to record, have never heard of OXFAM or of Amnesty International, and would rather face unemployment than apply to teach in a developing country. Perhaps the first change to be made is in the faculties of education.

Citizenship Education is not a Zero Sum Game

The belief that all human endeavors are zero sum games pervades the competitive society. If everyone gets a good education, the zero summers maintain, no one gets any further ahead. This belief, that life is a Newtonian poker game in which the gains and losses must sum to zero permeates our attitudes towards education, economics, international relations, marriage, property, and social services. The fact is, however, that there are actions and events whose benefits far outweigh their costs. (There are also events, like nuclear war, whose costs outweigh their benefits.) The arts are the purest example. "The world is never the same," said Dylan Thomas, "after a good poem has been added to it". Medicine

> *There will never be a finer saying than the one which declares that whatever does good should be held in honor, and the only shame is in doing harm.*
>
> *Plato*

provides numerous examples. In the long run, the benefits of penicillin may be questionable, but not the benefits of anaesthetics. Thus with citizenship education: the costs need not be high, the benefits need not be low.

A valid citizenship education cannot attempt to develop individuals who will place the interests of other nations above their own, nor the interests of the community above those of their own family. Rather, it will attempt to develop people whose altruism springs from their own integration and self esteem, and is directed by the competencies of citizenship. Few investments that a society can make could have greater returns.

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DEFINITION OF CITIZENSHIP EDUCATION

Lois Gander

Citizenship is a status which one acquires in relation to a social unit. That status confers upon its bearer certain rights and responsibilities with respect to that unit and in turn defines the rights and responsibilities of the unit toward its members. A more precise definition of the term varies with the specific context in which it is used--whether citizenship is used to describe a relationship between a person and a specific political unit such as a state or a designated country, or to describe a relationship between a person and a non-political unit such as a community or the world.

The term appears to have first been used in a political context. A citizen was a freeman, who had been relieved of his servitude to a specific overlord, and had acquired full political rights of the state. He was subject only to the state in exchange for which he acquired certain rights and obligations. These were fixed by law and were enforceable by either party as the case might require.

However, the term has been expanded to encompass membership in any type of social setting, whether a school or a community or the world. In this context it refers to a moral or social obligation to comply with a certain code of conduct. The "citizen" agrees to his responsibilities in exchange for the privileges he expects to derive from the association. These obligations and privileges are seldom articulated in law, and compliance is usually voluntary. Social pressure rather than legal compulsion is the mechanism for obtaining compliance by either party. The conferring and denial of status are likewise extra-legal. The legal component of the term can be seen as critical with this latter use of the term being somewhat suspect.

Citizenship education is any process which increases one's knowledge about and skills in responding to the demands and privileges of citizenship. It encompasses anything which influences one's attitudes, perceptions and understanding of the rights, responsibilities, expectations and privileges of citizenship as a general concept or with reference to a specific social unit. The process of education may be formal or informal, structured or unstructured, direct of indirect. It would include any way in which a society socializes its members so that they comply with society's expectations of them.

CITIZENSHIP EDUCATION AND THE IMMIGRANT

(Some Notes)

Charles Paris

If you accept a definition of citizenship education as limited to immigrants (I admit that it is only one definition) then the immediate problem of clash of personal and social values becomes an issue that should be addressed as quickly as possible in the adaptation process.

Even though I apply the thesis in the context of immigrant education, I believe that it is applicable in any theory of public education. The only difference being that the immigrant must be allowed to have a more immediate comparative grasp of the tradition out of which she has come, seeing it in the light of the value system that she is adapting to. Only when the basic conflict is recognized and seized upon can it be resolved. The resolution of conflict brings out the personal and social meaning. I am not saying that the question I am presenting is the only one, but it should certainly be one of the elements considered when dealing with curriculum in citizenship education.

The individual in society is in a search for meaning. That comes out of interaction with self, family, community, and nation. A multiplicity of influences are at the heart of this process of meaning for the individual. One that we seem to avoid in our curriculum development is the role and place of the religious and non-religious (secular humanism!?) philosophical basis of meaning.

This avoidance of treatment of such subjects is understandable in the context of the history of the public school system having as a priority the avoidance of any partisan teaching of religion. A system of education born of two major influences: the extreme application of the American thesis of separation of Church and State and the desire to avoid the eighteenth and nineteenth century religious conflicts between Catholic and Protestant (better known as the Northern Ireland syndrome!).

The immediate result of this exclusion of religion from the schools (except the anomaly of reading of Scriptures--only Christian!--and the Lord's Prayer) is that students of all ages and traditions are given no opportunity to examine in an academic setting the basis of the value systems which are so much a part of their lifestyle. This same negative attitude has excluded the discussion or understanding of non-religious traditions as the basis of value systems.

A basic distinction should be made between religious education and religious studies. Religious education is that process by which teacher and student come to an understanding, appreciation and deeper commitment to their common heritage and personal faith. This educational process is customarily found in what are known as separate schools. I do not deal with this issue here.

Religious studies is that process by which teacher and student come to an appreciation of differing religious traditions within a national and global context. It is an accepted academic study in most Canadian universities (except SFU and University of Victoria) but only very hesitantly touched in secondary schools or other educational institutions. It is this latter that is of importance for us. How is it possible to speak about Canadian history (citizenship) without speaking of the religious traditions that sent missionaries to "convert" the native nations in the seventeenth and eighteenth centuries? How does one understand the conflict of English/French school problems of the late nineteenth and early twentieth century in New Brunswick, Manitoba and Ontario without coming to grips with the differing world views of Catholic and Protestant? Can we really speak of cultural harmony between differing traditions in our multicultural society without understanding and appreciating Ukrainian Orthodoxy, Sikhism, Buddhism or Hinduism, without speaking of marxism, secularism and existentialism?

Understanding citizenship education, where it is and where it should go, is to appreciate those elements that touch at the roots of human meaning.

CITIZENSHIP EDUCATION

Hayden Roberts

For the purposes of our discussion I want to make two debatable propositions.

The first is that when we are talking about education in public affairs and citizenship, we are talking about liberal education. This kind of education consists not just of the ingestion of certain information, but of the acquisition of a certain way of thinking about it--wisdom as something more than information. We are concerned with people's ability to look critically at information which comes to them from whatever source, to reflect on it, analyze it, seek connections and contradictions in it, and form judgements about it. It is a questioning kind of learning.

It is the reflection and analysis that matters. The old saying, "living is learning", is only half true. Lots of people--probably most people--go through a life of living without learning much at all. By saying this I am, of course, importing into the definition of learning an element of evaluation. Liberal education and citizenship education are values education.

This approach has a long tradition in adult education, from the early university extension courses in Britain, through the Lyceum movement in the U.S., and later the CSLEA, and I guess we could say the Radio Farm Forum in Canada. The characteristic of this approach is that it is about the quality of critical thinking, as well as the giving and getting of information on particular subjects. And today it could be said, more than ever before, that there is no lack of information. It comes at us from all sides, about everything under the sun and beyond it. One question is, how do we make sense of it? Liberal adult educationists would say we make sense of it by analysis and rationality. Another question is, who are the "we"?

This second question leads to one of the reasons which makes my first proposition debatable. A criticism of liberal education is that, at any rate in its institutionalized form, it has tended historically to be elitist. There are some who argue, first, that there is nothing wrong with that, and second, that it is simply being realistic. In fact, from the perspective of university extension as it functions for the most part in Canada, i.e. on a wholly or extensively self-financing basis, it <u>is</u> fairly realistic; we work with a section of the public that is quite well off, and quite well educated.

But there are two things one can say about that. The first is about the possibility--again, long talked about in adult education--of integrating into vocational/professional adult education an element of liberal education at all levels. Of all places, it should be in university level programs that one should be able to achieve such integration. My experience with my own colleagues who are in the business of vocational/professional education is that we haven't got very far. I would be interested to hear of the experience of others in the group, and to explore possibilities. The trend, particularly in North American adult education, has been toward the domination of the field by a narrowly utilitarian education, and as a result, here we are, concerning ourselves with the lack of public wisdom in human affairs.

The other thing one could say about elitism in this kind of adult education is that if we look outside the main institutions we find a growing movement directed at questioning the existing patterns and searching for alternative ones. And most of the people involved would not see themselves as part of any elite. Marilyn Ferguson has popularized the phenomenon with the term, the Aquarian Conspiracy. I am just beginning a survey of the educational activities of such groups in Alberta, and already I am surprised at how many of them there are. To be sure, not all of their members are critical thinkers; some I find uncritical and naive followers to some pretty kooky gospels. But there are also, for example, the cross-cultural learner centres, and to a minor extent, at any rate in Alberta, the unions. The interesting thing is that they can and do get along quite nicely without us. I think it is a development that those of us who are interested in the whole field of adult education should take note of. In organizational terms, it is a sort of middle area between the institutional system and the self-directed individual learners to whom Allen Tough has drawn our attention. In terms of purposes and processes one can apply terms like alternative, or innovative, or emancipatory adult education.

My second debatable proposition is that nationalism, and education that aims at boosting national pride and sentiment, are a menace. They fail to take into account the transnational, global nature of the crucial issues of today: energy consumption and waste, pollution, maldistribution of economic power and wealth, proliferation of nuclear arms and non-limitability of nuclear contamination, and so on. Even before these developments, the rousing of national consciousness as a focus of human loyalties and action seems to have been a major cause of misery in the world. The asserting of such consciousness has been the resort of governments who seek to cover up their ineptness, and of peoples to

cover up their immaturity and insecurity. In Canada I feel it to be a negative force, something that is anachronistic in the light of the great issues.

The debatable element in this proposition is that as Canadians we are, of course, concerned about the survival of our identity in the face of influences from the U.S.A., and good arguments are made for education that can help us resist those influences. But even as I make that statement, I ask myself again, who are the "we"? And what is "our" identity?

I said a moment ago that I find Canadian nationalism to be negative. I must confess that I find it also somewhat dishonest. We have in this country the political and cultural reality of a francophone Quebec that, in the crunch of constitution-making, is shafted by the anglophone provinces and a Québecois Prime Minister who is too clever by half. In Quebec (as in anglophone Canada) they have in turn, the reality of a native Indian and Inuit population whom they are prepared to shaft where it suits them. Like babushka dolls, one inside the other, inside the other. I think Solange Chaput-Rolland recently said it with a deserved poignancy: "For me fiction has become preferable to the Canadian reality". Some might even turn that around: "For me reality is preferable to the Canadian fiction".

At this point I have to make a personal admission that I have a disinclination against allowing my identity to be defined in terms of any group, with which I may in some respects agree and in some respects disagree. I go along with Adam Curle[1] when he suggests that one of the sources of our contemporary malaise is the dominance among us of what he calls "belonging identity", that is, the characteristic of deriving our identity from that to which we belong--ethnic groups, national, sporting, business, etc.--or which belongs to us--houses, cars, yachts, university degrees, etc. He contrasts that with "awareness identity", that is the characteristic of deriving our identity from an inner awareness of ourselves, a kind of existential "I" in relation to universal "Thou".

So I would find the promotion of a nationally-focussed citizenship education unrealistic in geo-political terms. I had come to a similar conclusion about "community" and community development, i.e. that we have to see that concept and that process in terms of the systemic linkages between communities, their effects on one another, their linkages into their broader environment. The narrow focus is not only unrealistic; it is also dysfunctional in today's world. It reinforces the adversary element in human affairs.

[1] Adam Curle, Mystics and Militants, London, Tavistock Publications, 1972

I see citizenship education as containing an inner contradiction between the roots of nationalism and the educational process itself. My perception is that nationalism is an emotional, non-rational phenomenon; it has to do with the psychopathology of groups of people; it flows out of fervors about things like World Cup matches, mass spectacles, royal births, military adventures, and blood ties. On the other hand, public affairs education, as usually interpreted, is a process of ratiocination. How do you mix the two? It's like trying to grow oranges with apple pips.

My conclusion (because I must make this brief and leave some points for further discussion) is that in seeking forms of education that may get at the disturbing issues of the day, we--that is, we whose job is adult education--may be taking ourselves too seriously. There are things we <u>can</u> do, with people with whom we are invited to work--both individuals and groups--and what I have said will indicate that my inclination is toward processes that get at the roots of personal awareness. "Facts" and intellectualizations do not, I believe, get to those roots. But besides that, there are others out there, getting on with it, and we might have some use for them and they for us.

CITIZENSHIP EDUCATION: CANADA

Carol St. Jean

Definitions

What is citizenship education? Citizenship education, like many of the terms used in adult education, refers to a variety of concepts and processes to a multitude of programmers, instructors, participants, reformers, and funders.

Citizenship education in its most restricted sense is education to prepare qualified landed immigrants to become naturalized Canadian citizens. In this definition, the learner is typically cast in a passive role. The objective of the program is to provide the basic knowledge required by citizenship court judges during the citizenship hearing. The teacher or the self-teaching materials provide information on history, government, geography, and the rights and responsibilities of citizenship. The learner is urged to memorize the information. The learner acquires knowledge. There is usually little opportunity built into the structure of the program for changes in the learner's skills, abilities or attitudes.

Citizenship education in many developing countries is education to build a national identity, esprit de corps, patriotism and loyalty (Lowe, 1975).

Some view citizenship education as education to teach acceptance of the basic tenets of the status quo and cultural assimilation (Verner, 1973).

Citizenship education can be a programming response to one of the developmental tasks of the maturing adult. One of these tasks is to participate in community affairs (McCoy, 1977). Leadership seminars are an example of citizenship education in this context.

Another form of citizenship education is education for social action, community development and reform. In the community development approach, each citizen is encouraged to change knowledge, abilities, skills and attitudes. Citizens work in common to exert an impact on the environment. The ideal is group action for change within a democratic framework (Armstrong, 1977).

I view citizenship education as a process that enables an individual's life space to grow, expanding a citizen's alternatives. Life space refers to that area a person is prepared to operate in. For many immigrant women that space is circumscribed by fear. With few English skills and little confidence

in their abilities, their life space can shrink to the narrow confines of their homes. Men or women with limited life space are likely to feel hostile, alienated, powerless or apathetic toward the society they cannot operate in. Citizenship education as developed in a participatory program can provide the basic knowledge, skills, abilities and attitudes to expand an individual's life space. Opportunities to enable citizens to work as a member of a group to make an impact on their environment within the programming situation could be provided at every level. For example, voluntary advisory councils can help formulate program objectives. Participants can be both formative and summative evaluators. Learners can acquire skills in persuasion and exercising influence by lobbying program administrators for better parking or day care.

For some new Canadians, who come from countries with oppressive governments, attitudes about the dangers or futility of working within a group to affect change are slow to change. Citizenship education can encourage citizens to exercise their full civil rights, duties, and privileges. Such education has the potential to lessen the difference of privilege between those who are in the know and those who are not.

Citizenship, as defined by Jean Unda, is an "engagement with Canada--a prerequisite for the creation of the good life". Citizenship education can be a tool to expand one's life space to include the class, the neighborhood, the community, and the country. Disengagement in developmental psychology is a process of withdrawal, a preparation for death. Engagement is a process of involvememt with others in a common enterprize. This must be one of the basic tenets of citizenship education.

CITIZENSHIP EDUCATION SYMPOSIUM

AGENDA

Adult Education Centre, University of British Columbia

TUESDAY, August 17, 1982

9:00 AM - Noon	Introductions Terms of Reference Citizenship: Personal Perspectives A Framework for Analysis - definitions and statements submitted
1:30 PM - 4:30 PM	Film: "Starting From Nina" - panel response Towards Consensus - elements in a definition of "citizenship education" Synthesis - review of day's work - detail Wednesday agenda
Dinner:	Informal Venturing Out

WEDNESDAY, AUGUST 18, 1982

9:00 AM - Noon	Presentation & Response: The Implications of Citizenship Education
1:30 PM - 3:00 PM	Citizenship Education: Programs and Activities Summation Panel

CITIZENSHIP EDUCATION SYMPOSIUM

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